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LUCIFER.

THE LIGHT-BEARER.

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FAIR PLAY.

I do not talk religion to you, ye men of the world.
I say nothing of love or pity or Christianity.
I speak your own language and conjure you in the name of fair play.

You who spurn the man that takes an unfair advantage of his competitors in sport or at the card-table, you are at the same time playing the game of life with loaded dice.

You are forever insisting on any handicap of wealth and rank, however excessive, that you may be able to command, and yet you hold up your heads as if you were honorable.

You force men to pit their broken-down nags against your thoroughbreds,—their leaky scows against your steam-yachts,—and are proud of the show you make!

By your own code you should be expelled from every respectable club, cut by every self-respecting man, and sent for good and all to Coventry.

You have yet to learn that life is a game no whit inferior in its demands on your honor to whist or tennis or the turf, and that you must extend your code to it or be justly ruled off the course.

—*Ernest Crosby in "Socialist Review."*

The Rights of Children.

BY R. B. KERR.

The rights of children are two. 1. The right to be born as well as possible. 2. The right to be brought up as well as possible.

These rights are simply inferences from the theory of morals now accepted by all persons competent to form an opinion. It is admitted that the end of life is happiness. When one individual takes upon himself to act upon the life of another, it must be his care to do so in such a way as to give that other person pleasure, and to save him from pain. It follows that a person who takes upon himself to commit the greatest of all interferences with the being of another, viz., to cause him to exist, is only justified in doing so if he is virtually certain that the result will be pleasure and absence of pain to the person so caused to exist. Whether there can ever be such certainty as to justify such an invasion is, of course, a question. Believers in the philosophy of Schopenhauer and Von Hartmann would without hesitation answer no. Most people, however, believe that in favorable circumstances of heredity and environment life has a reasonable chance of containing a preponderance of pleasure over pain. If such be the case, it is probably justifiable to cause a human being to exist, provided every conceivable precaution is taken to insure a balance of pleasure in his life.

The right to be born as well as possible involves the following propositions.

A. No woman has the right to cause human beings to exist, unless she is perfectly sound in mind, body and pedigree.

B. No woman has a right to cause human beings to exist, except with the aid of the best man perfectly sound in mind, body and pedigree, who can be found willing to undertake the office.

C. No persons have the right to bring others into the world, unless they can be sure that the children will have such advantages of environment that they will be reasonably certain of a balance of pleasure over pain.

The first of these propositions is now so generally admitted that it is needless to enlarge upon it to persons accustomed to advanced thought.

The second proposition, on the other hand, will be offensive to many, for, although it is a truism, yet many would rather repudiate reason as a guide in human affairs, than accept a doctrine so destructive to a cherished privilege. For there is scarcely any man, however deformed, syphilitic, pock-marked, drunken and imbecile, who doubts that he has a divine right to the exclusive ownership of one woman's person and to use her as a means of flooding the world with other deformed, syphillitic, pock-marked, drunken and imbecile persons. That he should have to forego this right for the welfare of the race is to such a person a very intolerable and incendiary doctrine.

Moreover, the doctrine that a woman should have her children only by the best man available involves the absolute sexual freedom of the woman, that is to say, the destruction of the last remaining form of chattel slavery. It means that the world shall no longer be filled with prisoners, chained together in pairs, but only by unlabelled and unfettered human beings.

Yet such absolute sexual freedom, hateful as it is to the servile mind, is not only the one means of doing justice to children, but the chief means of elevating the human race. All authorities are agreed that heredity is infinitely the most important factor in determining the career of the individual. It is also agreed that all progress worth mentioning in the past has been brought about by natural selection, resulting from age to age in the survival of the fittest. Moreover, it is now almost an accepted scientific truth that, without the constant survival of the fittest and elimination of the unfittest, the race would not only cease to advance, but would actually begin to decline, and move steadily backwards in a constant progress of degeneration. But the elimination of the unfit by natural selection is a cruel process, and the sympathetic spirit of our time is busy devis-

JUN 21 1913
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ing means of helping the unfit to survive as long as possible, and to bring into life other unfit persons to take their places when they are gone.

To most observers it appears that the human race is in a dilemma. Either natural selection must go on unimpeded, cutting down the weak, and passing by the strong, or else we must look forward to the degeneration of the race as the price to be paid for humanity and civilization.

There is one loophole, however, which social philosophers fail to see. Instead of survival of the fittest, with all its horrors, we can have birth of the fittest. It is clear that the result will be the same. If, in each generation, only the fittest leave offspring while the unfit do not multiply, the standard of each generation will be higher than that of the one before. Indeed by the birth of the fittest, the improvement of the race can be hastened indefinitely, and made infinitely more rapid than any changes which can be wrought by Nature's deliberate methods.

It is clear, however, that the birth of the fittest can only be brought about by leaving both sexes absolute freedom to choose their mates for propagative purposes. Moreover, instead of being kept in the most debasing ignorance of all that pertains to the noblest of human functions, every boy and girl must, from childhood on, be taught all that science can teach about the fitting choice of sexual partners. While affection, similarity of tastes, and compatibility of temper, may determine sex partnerships in domestic and social life, and even in sexual acts which do not involve the next generation, soundness of person and of pedigree must be the only title to the privileges of fatherhood and motherhood.

The third proposition enunciated above is also one which must offend many. To say that people have no right to children unless they are sure that their means will enable them to feed and train these children well and give them a good start in life, sounds like an insult added to the injuries of the poor. But it is an insult which an honest thinker cannot refuse to administer and to stand by. No person, however unjustly miserable and undeservedly poor, has a right to hand that misery and poverty on to another being who is innocent of causing it.

After saying so much about the right to be born well, it is needless to add much about the right to be brought up well. While the former right is generally denied, the latter is generally admitted in principle, although not so generally conceded in practice. Let it suffice to say that, where a conflict arises between the interests of the parents and of the children, the first consideration ought usually to be given to those who are there only by virtue of the will of the parents, and not to the parents who willfully brought them there. Children have greater rights against their parents than against other persons, because the parents are responsible for their existence, and others are not responsible. On the other hand parents have fewer rights as against their children than members of the public have; for those who rashly inflict a miserable life on another are under an unceasing obligation to repair the wrong, and may be invaded without limit to make good the injury which has been so wantonly inflicted.—*From "The Rights of Children," in "Our New Humanity."*

A Hint to Correspondents.

The old Romans had a maxim that is no less wise and timely today than it was two thousand years ago: *Suaviter in modo, fortiter in re* — mild in manner, strong in matter. To call those who differ from us "fools and idiots," as did a correspondent in last issue, weakens—not strengthens one's argument.

DIVISION OF ACCESSIONS
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The Runaway.

In hastily looking over a lot of old clippings before consigning them to the waste basket, I found the following sketch, which I believe will interest many of Lucifer's readers. The name of the paper is not given; neither is that of the author. To those who wish to read philosophical essays only the sketch may have no value; but to others a picture often contains the suggestion of a deeper lesson than many a weighty essay. And that this description of Ellen's disillusionment is a true picture of the experience of many another young girl who dreamed that in marriage she would find a new world of romance and beauty, only to awaken to the realization that she is "a cook"—and but a cook—thousands of hopeless, toil-worn women could testify.

As to whether Ellen improved her condition by her flight would probably be "another story." L. H.

She looked across a shimmering waste of barren sand and withered buffalo grass, from which the heat-waves radiated until the distance was hazy with them. A few distorted cactus plants reared their weird forms in the heat, and here and there a dried and parched mesquite bush helped break the monotony of the scenery.

About the door of the shanty there had been a few feeble morning glory vines—she planted them, but the heat had killed them, too. Always sand—nothing but sand and heat. Afar off, to the southwest, the tops of the mountains in old Mexico could be seen faintly, miles and miles away. She liked to speculate on how pleasant it was to be beneath the trees on their slopes—where the cool waters flowed, the wild flowers blossomed and the birds sang.

The sizzling of water on the stove called her to her senses—the pot was boiling over. She turned from the contemplation of the heated desert without, to her duties within the inferno of a shanty, reeking with the fumes of boiling cabbage and meat. A red-hot stove, and the temperature outside at 103!

She was tired and utterly weary of the whole business. Four long years she had lived here—she married John Hawkins back in the States and came out to the El Dorado ranch, where he was going to make his fortune raising cattle. He was only foreman, and she was cook for the cowboys. The worst of it was, she was regarded by him as scarcely more than a cook. He would come home late at night, gulp down an enormous supper, tumble into bed and snore like a grampus until daylight, when he would bolt his breakfast and start out on the range again. Not a word of sympathy, of fellowship; not a bit of tenderness, no sentiment, only work, work—left to herself, her lonely thoughts, and the gloomy contemplation of the dreary waste without.

Sometimes he was away at night,—and she had heard him joking with some of the cowboys about "Rita,"—and then he would watch her covertly out of the corners of his eyes to see if she heard, or understood. But she did not betray herself and they began talking of fandangoes, where the music and pulque and women drove men mad. That was where Rita stayed. Rita was, perhaps, pretty and dainty. Well, maybe Rita did not have to cook—cook, all the time for a lot of men, and wash dishes and sweep up and prepare for another meal when one was finished. That would take the good looks away from anybody—and it was a notorious fact that she, Ellen, was known to be the prettiest girl in Greene county, away back at her home in the States. But that was before she had to cook all the time.

And when John had talked of coming west, she had dreamed of cool adobe houses and plashing fountains in the patio—of orange and lemon trees in blossom—of great scarlet geranium trees and vines and flowers—an indolent, easy "manana" sort of existence. But this, instead! She looked about the rough plank house in utter disgust and weariness.

What was the use of it all? What did it amount to? What was there to look forward to, except a continuation of the drudgery? And day by day her youth, her good looks, were slipping away from her, ground into nothingness by toil of an

unremitting sort. What was there left for her, now that she had found the base clay of her John—now that love was dead? She remembered a little verse she had read somewhere, in her more impressionable days, and there was a refrain running through it at the end of each stanza,

"And the light of the whole life dies,
When love is done."

It kept ringing in her ears, just that much of it. She could not recall the rest of the lines.

* * *

"Senora."

She turned about from the pile of dirty, greasy dishes, and wiped the perspiration from her red face and frowsy brow.

"Oh, it's you, Rafael? Sit down."

"Yas, Senora, it me. Senor 'Awkins, 'e tell me to tell yo' he goner Fronteras on er beesiness—he not come back for day or so."

"All right, Rafael. Make yourself comfortable as you can; Lord knows it's mighty hot in here." She liked the Mexican. He was always the quintessence of politeness to her—anticipating her every wish, and treating her with the deference of a princess. For three years he had kept her supplied with rare cactus-flowers and curious bits of pottery, and flint and jade arrow-heads he had found, and odd Indian trinkets.

He was the the only one of all the men who seemed to remember that she was a woman, and was hungry for sympathy and attention—that she was more than a cook. Something impelled her to turn her head and look at him. He was fanning himself with his sombrero and looking at her with a glance that was unmistakable. He sprang to his feet and took one of her hands, wet with the greasy dish-water.

"Senora Helen—I lofe yo—dam my soul, but I lofe yo', ah, so much. Yo' so good, en so kind, en sweet, en so hard worked, en yo Senor 'Awkins he doan' lofe yo' no mo'—he lofe dat fandango senorita down at Fronteras."

"Rafael—, stop; you mustn't talk that way." Her head spun a little; it was the heat.

"Senora, I lofe yo, I lofe yo t'ree year. I not make yo cook, en cook—dam de cookin', come en go—vamos wi' me, I'll mek de peons do de cookin'. I got big 'dobe-house way down in Durango, cool, nice 'dobe-house wiz what yo call him—squirt water up in the patio on de ferns. En de orange, en de feeg, en de rose trees all 'bout de house—it so cool, en shady. I got land, heap land, en cattle. I only stay 'round hyar cause I lofe yo. Yo come, en I get de padre to marry us—de padre 'way down in Durango—he know no deeference if Senor 'Awkins be 'live. Ef yo say so, I go keel Senor 'Awkins?" He had his arm about her now, and with the other hand he smoothed the damp hair back from her forehead tenderly.

"No—no, Rafael, that would never do. But are you sure that you would love me always, and not make me cook—and not be mean to me, and not make me stay at home all the time and work—and you would not love any fandango girls?"

"No—no—I hope de good Gawd sen' me to hell w'en I do not lofe yo. I lofe yo always—always, an' I treat yo as bes' I kin. Come on—I catch a pony for yo en we get 'way, 'way down in Durango to my home, en 'Awkins he never find us. We get dere in week. Come Helen—come les' go now, now; down dere de mountains are so cool—en I lofe you so!"

She listened to him. As he spoke, she thought of the purple mountains in the distance—of the shimmering blue Pacific waters—of a lifetime's dreams unattained. She was not old—and when she had a rest and some new clothes she would be better-looking. In Rafael she had found what her husband had always lacked—appreciation, delicacy of feeling and chivalrous love. She might not be able to hold Rafael's love always, but at any rate there would be a few years of happiness—then let chaos come. Insensibly she knew that her heart had already turned during the toil-marked months to this "Greaser"—this Mexican gentleman. At last she bowed her head. She thought of all she had lacked, and from the withered wastes of a heart from which love had faded, there blossomed anew the flower of hope.

"I will go with you, Rafael," she said, simply.

As the sun went down that evening its ruddy rays gilded a man and a woman on horseback loping steadily, swiftly, toward the mountains in the purple distance. There was a light on each one's face brighter than that of the sun—the light of a great love.

And far across the waste of sand and grass and cactus, the same rays of the sun fell through an open door swinging idly on its hinges, and fell upon a great pile of greasy, unwashed dishes.

* * *

"Well, I reckon she's vamosed for the States. It was pretty tough on a gal ter keep her out here in this derned shack, cookin' all the time. Oh, well, she can have her fling, and some of these days I'll go back after her, and dress her up fine, and be nice to her to make up for it all. Then she'll forget all about her troubles.

"Come on, you fellers, we've got ter go ter Fronteras ter git some supper—besides, my little Greaser-gal is anxious ter see me. I'll set up the drinks first—I'm dry as this damned sand. Where's the old woman? Oh, damfino. Gone back to the States, I reckon. Come on."

Queen Victoria's Eldest Daughter.

BY W. H. BURR.

The mother of Emperor William of Germany is dead and all nations mourn. Was she the daughter of Queen Victoria? She had no facial features of the Queen. But another woman died just one month earlier in a New York hospital whose features bore a striking resemblance to those of Queen Victoria. Her name was Sophia Adelaide. She was born November 21, 1841, and died July 4, 1901. Victoria Adelaide, Empress Dowager of Germany, was born November 8, 1841, and died August 5, 1901.

Prince Albert, consort of England's Queen, had another wife in France, known as the Countess de Reuss, to whom was born a female child thirteen days after Queen Victoria's first child was born. The Prince's French wife exacted terms from him; she consented to a divorce, followed by a marriage to Count de Lundi, but compelled the Prince to substitute her babe for that of the Queen. Three months later the mother died, and three years later de Lundi was assassinated. Little Sophia Adelaide had no affection for her reputed father de Lundi, but ardently loved Prince Albert. He told her he would henceforth be her father, but she must call him uncle. He provided bountifully for her; the funds came at first directly from him, then through an English clergyman who had no means of his own, and lastly from John Brown, the Queen's faithful attendant. But after the death of John Brown the remittances ceased. In 1887 Sophia Adelaide published a book setting forth her claim. It was suppressed in England and Germany.

She was an accomplished woman and could converse in five languages. Bereft of her support, she came to America, traveling under the care of Lady Anna Campbell and George, the second Count of Lundi. He was seized by cholera at Dayton, Ohio, and on his death bed she was married to him, believing that thereby she would have more chance of recognition as the Countess de Lundi. But she died in utter poverty and her body would have been taken from the morgue and buried in the Potter's Field but for the kindness of her friend, Dr. J. H. Gunzer. The immediate cause of her death was want of food and heat. She was buried in Calvary Cemetery.

"Those Chinese still insist on calling us foreign devils," said one European soldier. "I am sorry for that," answered the other. "I'm afraid we'll have to burn another town and destroy some more libraries before we get them to realize how civilized we are."—*Washington Star.*

Few men think, but all have opinions.—*Berkley.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

881.

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When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

The Crimina

Speaking of new books Max O'Rell says:

Havelock Ellis' book, "The Criminal," has had a large sale. It was first published ten years ago. A fresh edition is now to be issued, which practically will be a new work. On account of the activity with which the study of the criminal has been pursued during recent years Ellis found it necessary to enlarge and in some cases rewrite nearly every chapter. The volume will contain fifty new illustrations.

Yes, it is doubtless very true that "during recent years the study of the criminal has been pursued" with a diligence scarce ever known before, and it is sincerely to be hoped that among the results of this unwonted "activity" in this department of human research, will be a more humane and rational treatment of the unfortunates who fall under the general designation, "the criminal class," or classes.

One of the ways in which this unusual activity has been shown is in the use of the "Bertillon" system of measurement, by which means a record is kept, not only of the cranial development but also of every noticeable physical characteristic, such as height, chest measurement, length of arm, size and shape of hand and foot, color of hair and eyes, etc., etc., of the man or woman whom arbitrary and very fallible human legislators and equally arbitrary and fallible adminstrators of their enactments designate as criminals.

I have more than once seen the Bertillon measurements applied to men whom I had good reason to believe were no wores than the officials who subjected them to this indignity, and have often wondered since, and am disposed now again to ask—on seeing the notice of the new edition of a famous work on the "criminal"—I am led by this to ask whether any scientific investigator into the physical characteristics of criminals has bethought him to apply the Bertillon measurements to the HIGH CLASS criminals, such for instance as "my lord Kitchener"—the wholesale murderer of many thousands of better men than himself, judged by average human standards of goodness and badness; or to Joseph Chamberlain, the man chiefly responsible for bringing on and keeping up the South African war, or to the lump of human obesity that requires its subjects to speak of it as "His Majesty Edward the VII; King of England, Scotland and Ireland, and Emperor of India," upon whose shoulders if it be really England's ruler, must rest at least part of the guilt of keeping up one of the most inexcusable of all wars of invasion known to human history, by a great and powerful nation upon a very small and weak one.

But why go to foreign lands for high class criminals to illustrate the merits of the Bertillon system as an aid in bringing criminology up to the standard of a reliable science? Why not apply these measurements to the men who are carrying on a war of conquest, of murder and plunder in the Philippines on the opposite side of the globe? Why not apply them to the men who enact laws by which the poor are robbed of their birthright to a share of the earth and its opportunities? Also to the men who take advantage of these laws to make enormous fortunes for themselves out of the unpaid labor, or the less than half paid labor of those who do all the hard work that produces the wealth thus monopolized by the cunning and avaricious few?

To be a little more specific: Why be so very careful to take the Bertillon measurements of men and women, boys and girls, for petty offenses, such as stealing a ham of bacon or a sack of flour, when hard pressed by hunger, or when caught in the act of taking a few bushels of coal from a rich corporation to keep the little ones at home from freezing, and at the same time take no cognizance of the shape of the heads and bodies of the men who, by combination, and by cornering the supply of the necessaries of life, drive the poor to crime, or to death from lack of proper food, clothing or shelter?

* * *

When will our men of science, such as Havelock Ellis, Dr. Lombroso, and other specialists, learn to be impartially, that is really, scientific in their investigations concerning crime and criminals?

THE REMEDY.

In his "Table Talk" Wendell Holmes said: "I hate the sight of such people. Now, for mercy sake, don't think for a single moment that I hate THEM!"

So say I, when speaking as I do of Kitchener, Chamberlain and Edward Guelph, and also of the American rulers and of American robber barons, the manipulators of the "trusts," do not think, please, for a single moment that I hate the MEN, the persons, alluded to or named. I simply hate the "sight" of them—the mental images called up when their names are mentioned, for the men themselves I have only pity.

It is not a human being, a man of kindred flesh, that I see when Kitchener is named, but a red-handed, red-coated warrior drunk with the blood of men against whom he could have no possible grudge. Chamberlain is a tool, a cog in a soulless machine; Edward is a stupid, bloated vampire or parasite, consuming yearly the blood and sweat and tears of millions of workers in the human hive—fit image of a system made by his barbaric ancestors, and clung to with a death grip by its ignorant and superstitious victims.

The same remarks apply in a slightly modified sense to our own rulers and to the robber barons who rule our rulers—victims all of the barbaric institutions of our ignorant and brutish ancestry.

What is the remedy for evils such as these? I unhesitatingly answer:

First. A change of ideals.

Second. Abolition of the old barbaric systems or institutions. How that is to be done will be the subject of later articles in Lucifer's columns.

M. H.

Press Writers and Their Work.

There seems a wide divergence of opinion among Lucifer's readers in regard to the propriety of devoting a part of our limited space to "Press Writers' Notes." As some view the matter the Press Writers' Association is a mutual admiration society whose main purpose is to get their own names and deeds blazoned before the public eye.

As I see it, this opinion is without foundation in truth. The Press Writers' Association was formed for the purpose of enlarging the work now being done by the comparatively small and weak radical papers, by enlisting or utilizing the columns of such of the popular daily and weekly papers as will admit "letters from the people," on subjects that are usually barred from such papers.

For many years this kind of work has been done by a comparative few—without knowing or seeming to care as to what was being done by others in the same or similar lines—the good effects of which sporadic and independent work has doubtless been very great. But now it is thought by many of these widely scattered workers that a little concert of action would be a good thing, and hence the call for names of those who are cultivating this field; also for lists of papers whose editors are liberal and progressive enough to admit free discussions by radical thinkers.

Concert of action requires a medium of communication. This has been secured in part by means of "ring letters" and printed circulars. This method is good as far as it goes, but something else is needed. Either a paper of their own or a small department in papers already established seems called for, in order that members of the association may know each other, and know how and where each is getting in his or her work.

Several weekly Freethought papers, besides Lucifer are now giving condensed reports of the doings of the Press Writers. Meager as these reports are they are interesting and encouraging to many, showing as they do the growing interest in subjects hitherto considered dangerous, or at least unfit for general discussion. M. H.

From the Piney Woods.

DEAR MOSES HARMAN:—Your letter has come belated to me on my summer travels and here in piney woods, seated on balsam fir boughs, looking off on sea and mountain I wait for an inspiration to say an appropriate word of good wishes for Lucifer's twenty-first birthday. I had a good thought, but decided to take a nap, after a long bicycle ride, before recording it, thinking it would improve in quality when I was refreshed. But alas it has flown and I must ask you to believe that it was something very wise and brilliant.

What is there to say when "there has been so much said and so well said" in Lucifer. I can only record praises and good wishes. Long may it wave! May its shadow never be less. May it live a thousand years. May its *name* never change. Here I am reminded of the negro enthusiast, who, when the collection plate was passed after a missionary sermon, grandly waved his hand over the plate, closed his eyes and shouted, "Fly abroad, thou mighty gospel!" "That's all right," said the deacon, as he lingered with the plate, "but give something to help it fly!" So I add to my grandiloquent "Long may it wave!" a little gift to help it wave and say Linger, Longer *Luci—for* the need is great of the light you bear to shine upon the darkness of sex superstition.

On my travels I find progress among the women. Mother Grundy and the priest are losing their hold. Christian Science with its exaggeration of truth into a new superstition is emancipating the mind from the horror of orthodox religion, bringing also some revulsion against marriage, and the bicycle is teaching them to go it alone or even sometimes with a male comrade.

To Moses the Pioneer, and Lillian,—Her who stays up his hands,—I give my respectful and earnest salutations.

Mt. Desert, Me. Aug. 29. ROBT. C. ADAMS.

If You Would Live Long, Keep These Commandments.

BY HARRY CLINTON GOODRICH.

Sleep eight hours, but never with another person in the same room. Sleep on your right side.

Keep the room windows open all night, summer and winter.

Place several rugs on the floor about the bed.

Place the bedstead at least three feet from every wall. All walls are cold and cause a cold draft downwards. The center of a room is safe.

Before you sleep, lie on your back without a pillow and *breathe deep* fifteen or more times.

Through the day repeat deep breathing five minutes, five times or more.

Deep breathing saves Doctor's bills.

Avoid all intoxicants, and drink no tea or coffee, and little or no fluids when eating.

Drink an abundance of water two hours after eating and a glass of water one hour before.

Never use tobacco in any form whatever.

Pet animals carry disease germs.

Live in the country if possible, *make it possible.*

Take frequent short holidays.

Limit your ambition a little. Keep your temper. Never worry or borrow trouble.

Eat the flesh of no animal, such food is full of uric acid, the cause of rheumatism. Uric acid is also in coffee.

Live only on cereals, fruits and nuts, and a small share of vegetables.

Never wear woolen garments next to the skin.

Always wear linen mesh goods as linen absorbs and *carries away moisture* four times as fast as woolen.

In winter wear wool over the linen.

In summer change linen three times a week.

The next best fabric to wear next the skin is cotton, then silk, and lastly, wool.

Put hair insoles inside your shoes all the year round, and change them every day for a pair that has been dried out. Don't leave the insoles in the shoes over night. Change your light stockings every day for clean or dry ones.

In winter wear wool hose twenty-eight inches long in the leg, with linen or cotton next the skin. These may be short hose.

Bathe in the morning at the temperature of the body or a little less. Bathe at night in warm water. Wash your hair at least once a week. Comb it every night with a *fine comb.*

If you wear corsets, throw them away. You cannot breathe as *nature intended under any lacing whatever.*

As you can never get something for nothing, go out and battle for good health, making it catching instead of disease.

Don't allow any virus or vaccination put into your blood. Statistics the world over prove more deaths by it than where there is no vaccination.

The Woman at the Well.

BY MABEL M'COY IRWIN.

In modern times when the question "to marry or not to marry" is being seriously asked by young and old alike, the thoughts sometimes turn to the story of the woman who had had five husbands, "and he whom thou now hast is not thy husband."

In the minds of people everywhere, I think that the woman at the well is regarded as being a dissolute or lewd character. Doubtless many have wondered how it was that Jesus carried on so long and profound a conversation with such a woman; for it is commonly recognized that the teaching of the master given at the well of Jacob is perhaps the profoundest recorded in the gospels. "God is spirit, and they that worship him must worship him in spirit and in truth" contains the essence of all

the "mystery of godliness" and to this day is but dimly understood. Yet this truth was told to the Samaritan woman, she who had had five husbands—made five attempts in matrimony—and had given it up and taken to herself a lover. That she caught somewhat the meaning of the words of Jesus, that she was enthusiastic and persuasive in speech, is borne witness to from the fact that it is recorded that "many of the Samaritans believed on him because of the words of the woman, who testified, 'He told me all things that I did.'"

Personally I am a profound believer in marriage—not only marriage of spirit, but marriage of letter, which is a showing forth of the spirit. I believe that some form or fitting ceremony will forever enhance the announcement to the world that the twain are to become one flesh. Not that the ceremony makes them one; not that the physical relationship alone makes or can make them one; but having discovered their oneness of mind and spirit they celebrate that discovery by consummating it in the flesh. That they should gladly and proudly and with thanksgiving make this known by some form or symbol, seems to me but natural, and the beautiful beginning of a miniature society, a new world.

But this woman at the well had tried this experiment many times, and as many times failed to find her real mate. She had had large and deep experience. It is possible she had grown discouraged with taking husbands after the fashion of her day; perhaps her soul writhed under the sense of ownership—under the shame of being her husband's chattel or toy, and she rebelled, feeling that only in freedom—freedom from the laws that so regarded her—could she find that which should satisfy her woman's soul. At any rate I find in my heart somewhat of humiliation that I should have so long regarded her as a person of very questionable life, and I hereby offer my humble apology to the "woman at the well."

Press-Writers' Notes, No. 6.

Aug. 11. "The Times" (Richmond Va.) prints a long letter from Kent E. Peery on the word "Christian" in Bill of Rights and a good one from F. B. Livesey entitled "Is this a Christian Country?" "Clothed with the Sun" for August prints F. B. Livesey on Christianity, Love, Liberty, with a lengthy reply by the editor in Omaha "Bee," Walter Breen commends an editorial on the employment of men teachers.

Aug. 12. "Traveler," D. Webster Groh takes issue with "Common Sense" again in regard to Thomas Paine. "State Register," (Springfield, Ill.) prints a short letter from the writer entitled "Does God Send the Rain?"

Aug. 13. "Chicago Post," George B. Wheeler gets a good shot at Christianity's boasted moralizing and refining influence. In Cleveland (O.) "World" J. C. Bell wants to know "Who is to Blame" for the death of a child neglected by Christian Science parents.

Aug. 14. "Traveler" prints Livesey's reply to a Socialist critic,—"Livesey, Bryan, Anarchy;" also Livesey on "Marriage and Divorce;" W. J. Hutcheson takes a shot at Prof. Moore on "Darwinism and Man." "News Item," (Winchester Va.) prints F. B. Livesey on "Marriage, Church and School."

Aug. 15. "Traveler" prints Edward Stern's "Nature's Laws;" "Fair Play" thinks Groh, Armstrong and Co. have worsted "Common Sense" and Prof. Moore in the Paine discussion. Chicago "Post,"—J. C. Bell, "Who's to Blame"

Aug. 16. "Traveler" prints Edward Stern "The Basis of Anarchy." Chicago "Post" gives short letters from Groh, Livesey and the writer, commending an editorial on "New Developments on Bigotry." "Bulletin," Bernard W. Gidney "Single Tax and Socialism." "The Examiner" (San Francisco) prints Kate Austin's "Do Women Dress for Men?"

Aug. 17. "Traveler," D. W. Groh replies to E. H. J. on "Rationalism vs. Inspiration" and the writer replies to "Common Sense's Challenge." "Pioneer Press," Martinsburg W. Va. prints a splendid letter from J. M. Gilbert in reply to "Old Side Methodist," entitled "Who Inaugurated Reform?" Livesey say - he has blazed the way and now leaves his friends to work out the details of the controversy with "Old Side" and others. J. A. Powers wants to know "Which Way is Best?" D. Webster Groh takes up Old Side's Slanders of Thomas Paine, and the writer his specific falsehood about the Paine Memorial Building in Boston being sold and used for other and better purposes.

Dorchester, Mass. A. C. ARMSTRONG.

The Legal Value of Marital Contracts.

The following letter, written by Frank D. Blue to C. L. James, may be of interest to those who think that ante-nuptial contracts have any effect on the legal status of their marriage. Such contracts are all very well in their way, as showing the present intent of each party to the contract; but they have no standing in the courts.

—

COMRADE C. L. JAMES: In a recent issue of "Free Society" you say you think an Anarchist lawyer, if a good lawyer, might make a contract that will stand legally, without marriage. I do not recall the exact words, but think that is the substance.

This morning I find in the "Central Law Journal" of St. Louis a very lengthy opinion upon the relations of husband and wife, which has a direct bearing upon the question of agreements between men and women, and which will bear careful reading as showing the present legal status of marriage in the United States.

The Supreme Court of New Hampshire has just decided that "A contract between husband and wife, in which they agree to live separately, is void." An attempt was made at a separation by a contract mutually satisfactory to both parties, and the court held as above.

Now a review of the different decisions and statutes upon adultery and fornication will show it is the intent and purpose to prevent just such agreements, and to hold all up to "the relation fixed by law," "from which the persons cannot separate themselves by their own agreement." (Conn.) 46 Atl. Rep. 242; 49LRA142.

After looking up the whole question, it is my opinion that it will be utterly impossible, with the present state of public opinion (lack of education, if you will), for any lawyer to make a contract that will be upheld from a legal standpoint.

Though the law, statutes and decisions just at present tend towards making ceremonial contracts the only binding ones legally, as against the old common law doctrines, yet should it become necessary by reason of a disregard of these statutes to again make a new common law rule, our rulers will not hesitate to do it and thus legitimatize all children, as did the English Parliament when the Quakers ran afoul of its statutes.

The law is very flexible—when it must be—and you can always count on legal expedients keeping up to the necessities of the case.

The law bends,—when it must, consequently it is seldom broken and always so quickly recovers from any strain put upon it.

The law is expedient,—when it has to be,—and quickly realigns itself with new forces so as to guide the new forces as it has the old.

While we may be "ferninst" the law all the time, it is just as well to recognize facts as we go along.

You can in all probability borrow a copy of the Cent. Law Jl. from almost any lawyer in your city. Vol. 53, No. 8, August 23, 1901, is the number.

I shall call the attention of Harman to this case, as it is a good one for Lucifer, giving as it does a very full review of all decisions upon the point involved. Yours as ever,

FRANK D. BLUE.

The Chicago Anarchist Club holds regular Sunday evening meetings at the Athaneum Building, 26 Van Buren St., in the hall of the Chicago Law College, second floor. Herman Kuehn will speak on "State Socialism," Sunday evening, September 8. Admission free.

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